

342 The fronds of the babassu or of the anajá palm furnish thatch for the roofs; such
824 walls as there are are of the same material, which is tied to the posts and, if need
be, to supplementary intermediate poles. The parts of the structure are tied to-
gether with vines. All the palm thatch is used with the rib of the leaf in horizontal
position and with unilaterally dependent leaflets. The ridge is covered with longi-
tudinally laid palm fronds held down by a number of angle-shaped pieces of wood
hooked together in pairs.

342 A complete house is walled on all four sides, but sometimes the front wall is
partly or wholly missing; or only one half of the house forms a sort of closed room.
But the door always faces the long side turned toward the plaza. This front door
usually has for a counterpart an entrance in the rear wall. The houses of Ponto,
without an exception, conform to this type (pl. 1, b); not a single one has the door
in the gable wall, as has been alleged.¹²⁷ This form does occur fairly often, however,
among the Krahô'.

None of the Canella houses has windows, but these are also lacking in many Neo-
brazilian homes. The entrance is generally barred by a transversely set old racing
log which must be cleared, its purpose being to exclude the freely roaming domestic
pigs. At night and when all inmates are away the door is closed, meagerly enough,
with a mat of palm thatch placed or hung in front of it. The men erect the houses
in which they live, but the women own them.

345 The dwellings of the families of the vq'tê' girls, where the age classes assemble
561 and are entertained during the ceremonial period of the year, are put up by the
two youngest age classes. The class localized on the west side of the plaza erects
the home of the vq'tê' associated with the east, and vice versa.

342 The youngest age classes also put up a house for the wife of a Canella who has
561 journeyed to the capital in the tribal interest. Anyone desiring the aid of these age
464 classes applies to the councilors, who then transmit the request to the commandants
of the classes (p. 93). These units receive no compensation beyond their meals; they
always turn up accompanied by their female age-mates, who dance with them and
help prepare the food. In one case I saw both matrilineal and patrilineal relatives
work at the construction of a house for the woman owning it. In other instances
only the residents took part in the building.

351 Immediately beside or behind the house, more rarely in front, there are usually
245 several urucú bushes; sometimes one may also see there a pepper shrub, a mango,
lemon, or orange tree, the last three of these representing additions from the
Neobrazilians.

251 A feature comparatively common among the Krahô', but rare among the Ram-
349 kô'kamekra, is a scaffold of poles close beside or behind the house. On this stage,
always too high to be reached by dogs and pigs, all sorts of objects can be dried
in the sun, notably manioc paste, but also gourd vessels, arrow cane, meat, and
the like.

511 The settlements of the other Eastern Timbira present a far less cleanly and
361 orderly appearance. The two Kenpókateye-Krahô' villages—Pedra Branca (pl. 1,
342 a) and Pedra Furada—do not even remotely approach Ponto in this respect. Their
huts are smaller, less carefully built, and for the most part lack hip roofs. The
Apê'nyekra aldeia, Porquinhos, shows marked deterioration with its twelve small
and mostly tumbledown huts. Brush covers the plaza, where a small, poor ranch
[484] serves as an hostelry for Neobrazilian travelers, an institution I have never seen
among other Timbira groups; and the roads are overgrown with weeds. The settle-

¹²⁷ Sampaio and Magalhães Corr. a, Nota sobre habitat rudimentar, Est. II.

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moiety; or that their office dates back to a time when these two types of dual division coincided.

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Exit from the age class.—When retiring, the kukru'tkama, men about fifty years old, whose cycle was completed in about 1903, had dwindled to a membership of eight. Their leaders, as well as the deputy instructor, had long been dead, and the class as a unit played only a subordinate social part: meetings were rare and hardly ever fully attended in the proper site of the plaza; and there was little participation in log races. On the other hand, some of them who enjoyed a certain prestige almost regularly appeared in the council. Nevertheless they had by no means forgotten their kukru'tkama affiliation.

When the pepyé festival of 1932 closed the initiation of the pōhjikama, the boys (kra'tā'kama) entering on the northeast side of the plaza, the kukru'tkama yielded their place to the advancing kapranpotikama. Ten days after the festival all the survivors once more assembled in decorative paint and grass costume in order to run their last log race, in which eastern and western age classes were pitted against each other. Subsequently they did not appear jointly except in the council, with the numerically insignificant survivors of two older classes.

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Economic role.—Compared with their socioceremonial and sportive importance, the economic activities of the age classes are quite subordinate. No class as such owns any property; even the place of assembly into which the vu'te's house is transformed belongs exclusively to her mother. At the opening of a vu'te' season the members of a class must humbly ask for this woman's permission before starting their performances there. However, there are two occasions on which the classes engage in economic labors, though not in systematic fashion.

In the first place, they build houses for persons otherwise engaged in matters of public concern. Thus, the two junior classes erected the dwelling of a woman whose husband was a tribal delegate in the state capital. Further, even without such compelling motive the class will help a fellow member put up his house. In 1935 I witnessed the hurried erection of a house by the pōhjikama, whose deputy instructor's wife was looking forward to her delivery in the near future.

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Secondly, age classes assist in harvesting. Since farming is growing in importance every year, the classes play an ever larger part at crop gathering, especially at the anciently nonexistent rice harvest. For meteorological reasons it is essential to harvest this crop as expeditiously as possible; though the prospective beneficiary cannot afford to abandon his crop at this time, he is often expected to attend the commencement of a major festival in the village. For several years it has been customary not to begin the great celebrations before the garnering of the rice, and to obviate delay for the whole settlement, the age classes then help those who are behind schedule. Whoever requires such aid appeals to the councilors to send him the junior age class of his own class moiety. The council decides as to the possibility of such assistance, for the class may already have been requisitioned for other tasks, and communicates the decision to two class leaders. In case of an affirmative reply the young men as a body appear at the appropriate site, for occasional dances accompanied by a number of girls of their own age. Rarely does the class receive any remuneration, consisting in that case of a small share of the crop, which the leaders subsequently arrange to have prepared for all members. As a rule the beneficiary merely feeds her assistants, who, to be sure, by no means overexert themselves, dawdling to such an extent that I was sometimes puzzled to know whether their collaboration was worth while. However, toward the end of the rice harvest they are constantly occupied.